

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE RELIGIOUS INQUIRER.

SERMON BY BR. ROBERT SMITH.

Delivered in the Hartford Universalist Church
on Fast Day April 20th, 1832.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?"

Isaiah, 58: 6 7.

Religious fastings is an observance of great antiquity. Not only the descendants of Abraham, but the Egyptians, the Phoenicians and the Assyrians, all held this ceremony as a sacred religious duty, and performed it with the most punctilious exactness.

The Brahmins and Chinese have also their stated fasts. The Pythagoreans frequently fasted rigidly for a long time: and Pythagoras their master, is said to have continued his fast during forty successive days.

Fasting still constitutes a prominent feature in the ceremonials of the Church of Rome; the Catholics have carried it to the most extravagant lengths, surrounded it with a sanctity to which it has no claim, and appended to it consequences of the greatest magnitude. With them the violation of a fast is even now a crime scarcely transcended by a breach of the entire decalogue.

The Episcopalians have also their particular seasons for fastings; and on extraordinary occasions as the preparation for the administration of the Lord Supper—the season of Lent—the crucifixion of our Savior—the occurrence of any national calamity, as war, famine, pestilence, or any other cause that calls for deep humiliation and self abasement, a recurrence has been had, by almost all denominations of christians to this mode of expressing contrition and penitence.

Appointments to this effect have so long been a national usage, in our country, that our Executive esteems it a bounded duty to set apart annually a day for this purpose. It is in obedience to such a mandate that we have this day assembled; "for the purpose of reviewing our past lives; repenting of our transgressions, and manifold departures from the principles of moral rectitude, and to beseech the Almighty, of His infinite love, to enable us to forsake our sins, and walk in the paths of wisdom. And that he would accept the homage of contrite hearts; that he would defend us from the errors of hypocrisy, fanaticism and infidelity, and enable us to imitate His Son our Savior, in the fulfilment of all righteousness; and that He would assist us in holding a 'fast' of his own appointment, that He would turn the hearts of the people to the government which they have adopted; that the union of these states may be perpetuated; that sister republics may be annexed, as links of an extended chain, which shall encircle the whole world; that wars may cease and the reign of peace and happiness commence; that tyranny, oppression and misrule may be lost, in the establishment of the rational, social, civil and religious rights of man; that he would prepare the minds of all men to appreciate, establish, and maintain governments of laws, and make their hearts the proper recipients of the Gospel of

peace; and that the whole earth may become one extended altar of patriotism and truth, from which shall ascend anthems of praise to the great Creator of the universe."

It would be natural to expect that a subject of such universal concern, would in different ages and among different nations, undergo a great variety of modifications, as well in relation to its *utility*, and the *motives* that influence an attendance upon it, as the manner in which it should be performed. And accordingly we find that the opinions of men concerning it have been as diversified as they have been on any other subject.

Some have, through it, sought to placate their offended Deities, to mitigate their indignation, and to secure their favor and blessing. With those persons, its utility is confined to rendering the Gods propitious: and the only motive that induces them to observe it is the expectation that through its instrumentality they shall succeed in obtaining from them some special benefit. Others prelude their sacrifice, and other devotional rites by long continued abstinence, and consider it highly profane and wicked to engage in the worship of their God until they have first undergone this preliminary purgation. They look to it as a means through which,

"To cleanse their spotted souls
From stains of deepest die."

Their only motive for engaging in it, is the hope that through its agency their scarlet and crimson sins will become like snow and wool and they be fitted to draw near to the object of their religious devotions, and worship their Gods acceptably.

A third class have fasted that they might induce their divinities to communicate to them the probable result of their approaching seasons of hunting and fishing. Their motive has been governed entirely by a wish to know where to find the most abundant supply of game and fish; and they look with the most implicit reliance to their dreams during the season of abstinence, for a sure indication of the success of their labors in these precarious avocations. A fourth description fasted, in the Savior's day that they might be seen of men, and esteemed by others as very pious and godly persons. They loved the praise of men and the only utility that this observance possessed to them, was to set them up on high among the people, and make them in sanctity, as Saul was in stature—head and shoulders above the rest of the people. And take away this quality, and no motive would remain sufficient to prevail on them to fast.

A fifth, the chapter from which our text is selected, informs us, attended to this ceremony for a purpose even less worthy than the one last named. "Behold," says the prophet, "ye fast for strife and debate, and to smite with the fist of wickedness." To be religious for the mere purpose of pleasing our neighbors and conciliating the favor of the multitude, is a humiliating prostration of the dignity of human nature, and is calculated to bring religion sufficiently into contempt; but to make it a subject of contention and the foundation of acrimonious litigation, is a perversion of its original intention, that should be guarded against with the strictest care. Yet there are many who care about religion only to quarrel about it. Their only motive for an attendance upon it, like that

of the Jews for fasting, is, that they may smite with the fist of wickedness those who do not look through the same theological telescope that they do. *From such Christians, good Lord deliver us!*

These uses, and the motives thence originating, are all at variance with the true design of this observance, and are a perversion of the primary intention of it.

Again, as the uses to which this rite has been applied, and the motives that have governed an attendance upon it have been various, so the manner of its performance has been as diverse as the varient opinions of men could make it.

With some it has consisted in a total abstinence from food for a longer, with others for a shorter period:—While one has suspended entirely the use of all nutriments, another has merely reduced his bill of fare, to fish, eggs, bread, butter, fruit and vegetables. A garment of sackcloth indicated, anciently the punctilious observers of this ceremony, and in the days of our Lord a sad countenance and a disfigured face, proclaimed to the world that a Pharisee was fasting. The latter mode of attending to this duty was reprobated in the most severe manner by Jesus. And in the immediate connexion of our text there is a similar reprobation of the ostentatious manner in which the Jews fasted.

"Is it such a fast as I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day unto the Lord?" The Prophet proceeds as the Savior did after him, not only to rebuke his people for their abuse of this appendage to their religious ceremonies; but in the language of our text, embodies the uses to which it ought to be applied, designates the motives that should induce an attendance upon it, and describes very minutely the manner in which it ought to be performed.

Taken in connexion with the preceding and following context the slightest examination cannot but convince any unprejudiced mind, that God never designed to teach that his anger was to be appeased—his indignation mitigated and his judgments averted by a few hours, days or weeks of abstinence, or that his benediction was to be secured and his favor purchased by a little starvation. The divine Being never offered such unworthy, selfish and preposterous motives to induce mankind to give their attendance on any of the ordinances of religion. The Prophets continually taught that God was not to be ministered unto, as though he needed any thing, or could be pleased with their vain oblations—take delight in a formal conformity to a round of rituals, or witness with complacency a series of corporeal inflictions, and in the most express language forbade the latter, under any circumstances whatever. And although abstinence had been tolerated, as a harmless expression of sorrow for sin, and a visible manifestation of deep humility of soul; yet having been perverted from its primary object and become a source of litigation and discord, he, in the chapter of which our text constitutes a part, abrogates it altogether, as one of the devotional exercises of religion, and taught, as Jesus did after him, that the sum and substance of our duty to God, was embodied in that laconic and comprehensive injunction, "Do unto others as ye would they

should do to you"—that the only use to which religion should ever be applied, is the promotion of virtue—the deliverance of the oppressed from the yoke of bondage—the discharge of our social and relative duties, the amelioration of human misery and the advancement of the general welfare, and the motives that ought to govern all our religious services, should be found in an honest desire to do good to our fellow men.

Accordingly, the manner in which Isaiah required the duty under consideration to be performed, is altogether different from that pursued by the ignorant heathen, and their uninformed adherents and followers. He does not require that persons should abstain altogether from food during a specified period, nor that they should banish from their tables this or the other particular description of diet. He issues no mandate prescribing what kind of nourishment persons should take, nor dictating how much or how little they might allow themselves to eat. And, it is worthy of remark, that neither Moses nor Christ enjoin any particular fast. No legislative enactment required the Hebrew nation to set apart any portion of their time for this purpose. Under extraordinary circumstances they fasted—when any calamity overtook them they had recourse to this usage.

"Thus Joshua and the elders of Israel remained prostrate before the ark from morning until evening without eating, after the Israelites were defeated by the men of Air," (Jos. 7, 6.) The eleven tribes which had taken arms against that of Benjamin, seeing they could not hold out against the inhabitants of Gibeah, fell down before the ark upon their faces and so continued until the evening without eating," (Jud. 20, 27.) "The Israelites perceiving themselves to be pressed, by the Philistines, assembled before the Lord at Mizpeh and fasted in his presence until evening."

In all these cases the act appears to have been entirely voluntary. Furthermore, it does not appear by our Savior's own practice or any commands he gave to his disciples, that he instituted any particular fasts, or enjoined any to be kept out of pure devotion. For this the Pharisees reproached him complaining that themselves and their disciples, and the disciples of John the Baptist fasted oft, while himself and his disciples neglected to do so altogether. The reply of Jesus clearly indicated that fasting was not a necessary part of the exercises of religion, but was especially suited to a day of mourning and affliction and to no other.

Finally, the manner in which Isaiah enjoins fasting, confirms the view we have taken of the utility of it and the motives that should dictate its observance. Mark his explicit and cogent language. "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou clothe him, and that thou hide not thyself from thine own flesh?"

From this exposition of the subject and manner of fasting it will be perceived—First, That the Lord commanded Isaiah to explode the opinion that he is to be pleased and his favor conciliated by abstinence from food. God does not require us to starve ourselves in order to be religious. The religion of the Bible is not a system of useless ceremonies, authoritatively enjoined merely to test our obedience, and let us know that as an Omnipotent sovereign, Jehovah has a right to demand our compliance, and all we have to do is implicitly to obey. It addresses itself to our understandings, it appeals to our hearts, it commends itself to every man's conscience, by its practical utility and intrinsic "moral excellence." It requires nothing that is repugnant to

reason, useless, or absurd. Utility is stamped on all its features—practical good is intimately associated with its nature—all its performances are calculated to make those engaged in them better, and diffuse happiness wherever their operation extends. The only abstinence required by the Prophet is a cessation of strife and debate, and a discontinuance of those bickerings that prompted the children of his people to persecute each other, and smite with the fist of wickedness all those who did not view this subject through the same medium that they did.

Secondly, that all ostentation and display in our religious observances is not only useless, but is wicked. "Ye shall not fast as ye do this day to make your voice to be heard on high." And on the same subject Jesus said to his disciples, "When ye fast be not as the hypocrites of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you they have their reward. But thou when thou fastest anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret shall him self reward thee openly."

Thirdly—that the fast that is acceptable unto the Lord consists, alone, in an emancipation of the minds and bodies of men from the galling yoke of despotism—a liberal and disinterested benevolence—a cordial and generous hospitality, and an active and persevering performance of all those duties that we owe to each other as children of the same universal Father and members of the same common family.

Fourthly. That, while a superstitious adherence to the mere externals of religion, is calculated to engender bitterness of spirit, produce a haughty spirit of self righteous phariseism, and open upon society the flood gates of discord and mutual crimination and abuse, inundating the world with contention and every evil work—a faithful observance of the fast that the Lord requires, imparts joy and felicity to those engaged in it—conciliates the kindlier sympathies of our nature and spreads around it peace on earth and good will to men. While the one excites only the exclamation, "cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins;" the other carries with it the sanction of its excellence in the assurance—"Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall answer, thou shalt cry and he shall say, here I am. If thou take away from thee the yoke and the putting forth of the finger, and speaking vanity. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and thou shalt be like a watered garden and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

The fast that God requires, will involve you, my friends, in no feuds with your neighbors. Nobody will find fault with you for affording shelter to the houseless stranger—or blame you for supplying the necessities of the poor and destitute. None will censure you for throwing open the prison doors to the unfortunate victims of incarceration, or persecute you for raising up the head that is bowed down with grief and care, and pouring the balm of consolation into the wounded bosom of the bereaved mourner.

This species of fasting finds an accordant vibration in every benevolent heart. It brings

home to the performer of it the thrill of conscious blessedness. It is twice blessed, it blesseth him that gives and him that takes. It distils on the soul like the gentle dews of heaven on the tender herb. And the man or woman who constantly and faithfully keeps it, realizes to its most ample extent,

"That he who soothes the widow's woe
Or wipes the orphan's tear doth know
There's something here of heaven."

Permit me then, my brethren, to exhort you to keep this fast of the Lord from one Sabbath to another, and from one new moon to another, in all your habitations, throughout all your generations. Let its periodical recurrence be governed only by the wants of the needy and the calamities of the distressed.

FROM THE GOSPEL ANCHOR.

We have received a letter from a newly converted brother at Pittsfield, Mass. The letter is written with great feeling and simplicity, and is, no doubt a faithful representation of his progress from darkness to light. It appears that the author of the epistle is a mechanic, an Englishman by birth, and a member of the Episcopal church. We present our readers with some extracts from his letter, making such alterations as may more clearly convey his sentiments, than the language which he has used to express them.

Messrs. Editors—I have been a reader of your valuable paper, for the last five months, and as it may afford you some satisfaction, I take the liberty of giving you some account of my conversion to that system of faith which your publication advocates. I was brought up in England, under the nurture of the Episcopal Church. For the last two years I have been a member of the Episcopal society in this place, over which Mr. Bullard is settled, and who are about erecting a church.

I am happy to say, that my conduct has been such as to gain me the estimation of my brethren, and the *only* thing that they can lay to my charge, is *curiosity*, which they consider to have been my "besetting sin." Till I read your paper, I thought that "nothing common or unclean," had entered into my articles of faith. But an examination of the scriptures, when not expounded through the creed I had been taught, plainly showed me that I had been feeding on *husks*, while in my father's house there was *bread* enough and to spare. When I read of that great love wherewith God loved us, even when we were dead in trespasses and sin, and that he was not, as I had been taught, the *enemy*, but the *friend* of the sinner, I experienced "joy and peace in believing." I also found that I had been exercising prayer without *faith*, and that while my prayer-book taught me to pray that God would have mercy upon all men, and show his saving health unto all nations, I was taught to believe that no such blessed event would ever result. In short, I had been reclining on the bed described by Isaiah, so short that "a man could not stretch himself on it, and the covering too narrow that a man could not wrap himself up with it." I had been a zealous advocate for those narrow contracted doctrines, which limited the goodness of God.

I never saw any Universalist publication till one of your subscribers (J. A. Gager,) handed me a *Gospel Anchor*. I frequently held controversy with him on the subject, till it pleased God, in his providence, to afflict him with a painful illness which terminated in death, after a sickness of one week, which he bore with great resignation. During his confinement, the *luminarian* doctors gathered around him, and begged him to give up his hope; but with unwavering confidence he reposed his hope on the rock of his salvation. They asked him if he was not afraid to fall into the hands of an offended and *angry*

God, when he replied, (to use his own expression,) "I am not afraid to go to my best friend." These words spoke volumes to me. I saw that the grace of God was sufficient for him, and ever since, my faith in the glorious plan of a world's salvation has been established; and by the grace of God, I hope to live and die in the consolations of this welcome and heart cheering truth.

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We have had a meeting lately in this place, to concert measures and adopt means to procure the occasional services of an Universalist preacher, and I rejoice to say that the result of that meeting is favorable to the accomplishment of such a purpose.

There has been a four days' meeting in this place, and it has served to open the eyes of the people to the cunningly devised schemes of the priesthood. One gentleman, the Rev. Mr. Kirk of Albany, told the people that he *knew* there was beneath their feet a burning hell, and he said *he* was afraid of it. But the people sat quite calm and still, as if *they* neither knew it, believed it, or feared it.

I remain, gentlemen, yours, &c.

WM. LEISTER.

FROM THE RELIGIOUS INQUIRER.

THE ADVANTAGES ATTENDING A BELIEF OF THE TRUTH.

No query is so often suggested as this, what advantage is there in believing your doctrine: if true, are we not as well off without it as with it? By no means, you are miserable without, while a belief in it would fill you with joy.

In the first place if the doctrine of endless misery is false, it should be abandoned; for already is it the scourge of society, and the bane of brotherly love. The power of man is insufficient to describe its evils, and the tongue of an angel would falter to tell half of the trouble and despair it has created.

If you would see much of its effect, in a short time, wind your way to a protracted meeting, and there behold the unhappy beings assembled before one, whom they think has more terror and cruelty than a Moloch—look at those gloomy and distracted countenances, hear their heavy groans, half stifled sobs; see yonder that unhappy mother, who a few days ago laid beneath the clods of the valley the cold remains of a lovely daughter—see her agony while she hears the messenger of wrath set forth the situation of her daughter, now in hell. When you have well surveyed all these things, reflect—if the main spring of this misery, which is endless woe, be false, is it not an advantage to know it? Then how can you be so unwise as to say you lose nothing by disbelieving our doctrine if true?

If two criminals who are condemned to die, should have read to them a pardon, would you contend that there was no advantage in believing the pardon? It is true, their belief could neither make the pardon true or false, yet their happiness and peace would be connected with their belief of it.

But there is an advantage found in a belief in universal goodness, not to be found in any thing else. In health, it gives new zest to our enjoyments, it makes us greatful for all God's favors, and leads us with thankful hearts to praise him who gives us all things richly to enjoy. In sickness a belief in divine goodness, makes even the bed of disease and the couch of languishing soft and easy. We know that God is good, we are sensible that he afflicts us not in vain, and the thought that he knows our wants, and will do what is best for us, is calculated to make us happy. In the hour of death we find peace in the belief of this sentiment—if death takes from our firesides those we love, we know that the

kind friend who lent these favors, has called them to himself. If we ourselves are called to pass the Jordan of death, the belief that the friend who preserved us here will not forsake us then, must impart peace. In vain you look to the creeds of men for enjoyment and peace; they contain no solace that will heal your wounds. For peace worth enjoying, you must receive the Gospel—this gives you enjoyment that is permanent; this gives you a hope like an anchor.

We have said the systems of men give no peace. Try them!—Try election and reprobation—believe if you can that you are elected—still the thought that your wife, your child, your brother, sister or some near friend is not included, is not elected, will disturb your peace. But ask the man who believes and preaches this sentiment, if he has peace from believing it; he will tell you, that the more he reflects upon it, the more unhappy he is. Try the ground of human agency—those who rest their eternal hopes upon this brittle thread, will tell you, that before they can be saved, they must perform a great work, they have done nothing towards it yet, and are every day falling into the rear—how can any one suppose that such a belief will give peace? And can you wonder that they are gloomy, or that they appear miserable? I need not examine this subject further, all who will for a moment reflect upon it, will be convinced that the systems of men give no peace to the mind.

Reader, are you seeking for peace and enjoyment! Come, try that much despised doctrine—come and see for yourself; good things frequently come from Nazareth; if you will give this subject proper attention, you will believe the doctrine of impartial goodness, and the result of such a belief will be, to give you joy unspeakable and full of glory.

S.

FROM THE GENIUS OF LIBERTY.
CANDID THOUGHTS, AND A PROPOSITION.

We know that men are liable to deceive themselves by being so strongly attached to the party or sect to which they belong, that they are often scarcely capable of weighing the argument for and against their respective systems; with impartiality. We can say, in the presence of that omniscient God, who now sees our heart, that we are not conscious of using a single argument in favor of final and universal purity and happiness, that we did not seriously believe to have all the weight we attached to it. Neither have we explained a single passage of scripture in any other sense than what we believed to be its true one. We have acted conscientiously in this, and just as we should have done, had we been in the visible presence of the Omnipotent Jehovah. We are the more confirmed in the correctness of our opinions and arguments, from the circumstance, that at all times and in all places, our opponents have had the free privilege of pointing out our errors, which has very seldom been attempted, to our knowledge, and never with the least success. We most devoutly and seriously believe we are generally correct. We are surrounded with learned, able, and reverend divines, who think our views and arguments erroneous. Does it not behoove them to take hold of the subject, in the spirit of candid and fair examination, and show us wherein we err? If any of them will do this, we pledge ourselves to treat their arguments with candor and their persons with tenderness.

Will they say that our views are so manifestly erroneous, that they need no confutation; when many candid and enlightened people are constantly embracing them; and when, within ten years, we have several hundred societies, churches, meeting houses, and preachers, and these increasing with astounding rapidity? Can they think, in view of these facts, that we are so un-

worthy of notice? Besides their misrepresenting our views frequently in their own meetings, (perhaps not intentionally) and also in their various publications, shows that they are not altogether indifferent to their progress. And besides if our views are so palpably erroneous, they might the more easily meet us, argument to argument, and confute us. We are not very frightful antagonists; for we acknowledge that reason and sound discrimination should guide us to the true meaning and application of scripture. These are facts. And now if our Reverend clergy do not come forward to the work in good earnest, must it not necessarily confirm us in the opinion, that our arguments are indeed unanswerable? What else shall we—what else can we think? They have the balance of learning on their side; and they have the bias of education and the public prepossessions in their favor. If God has sent them to vindicate the doctrine of endless misery, why do they not come forward under his strong shield, and meet the argument of its opposers? Are they, in such case, faithful to him unless they do it?

For the cause of truth, we now make a fair proposition to any believer in endless misery in the Universe. That he may state to us one passage of scripture which he thinks teaches the doctrine, together with his reasons for thinking so. And we will publish it, with our answer. Then he may review our answer, and state another passage, with his reasons for thinking it teaches endless misery, which we will answer, and so on. Our object in making this proposition is to elicit truth, and have our arguments confined to one subject at a time till it shall be exhausted. The question, we conceive to be momentous beyond comparison.

CHRIST THE TRUE FOUNDATION.

It is the message of Jesus Christ, which has taught the grace of Almighty God; which has proclaimed his long suffering and compassion; which has encouraged sinners to repent and return by invitations of forgiving love; which has declared the kind allowance of our Father for unavoidable imperfection, and thus given courage to human weakness. It is this only, which proclaims to a world lying in wickedness, that 'God hath not appointed it to wrath, but to obtain salvation through the Lord Jesus Christ,' and 'hath sent his son into the world, not to condemn the world, but that the world through him might be saved.' Man—doubting, frail, tempted, fearful—hears the voice of love, and looks up in the humble assurance of faith. No longer an alien, but a son, he seizes the outstretched hand of his blessed Lord, and goes on his way rejoicing.

There is another hope which he finds on the same rock—the hope of a coming immortality. Once he was in bondage through the fear of death. But now, his Savior hath abolished death, and brought life and immortality to light. The bitterness of death is past. There is light within the tomb. There is a visible region of glory beyond it. And the child of earth, who once shuddered and was wretched in the dread of everlasting extinction, is now able to smile upon the dreary pathway to the grave, and triumph over the terrors of corruption.—*Ward's Discourses.*

PRINCIPLE.

It is stated as a fact, that the orthodox Church in Ellsworth, which put a member under discipline for believing and publicly defending the doctrine of Universal Salvation, has resolved to restore him to full fellowship on the principle that *a belief in this doctrine is no reason why a person should be excluded from the Church of Christ.* We are happy to see this principle established in an orthodox Church—it looks like an approach to a more liberal and christian order of things.—*Christian Int.*

MARRIED LIFE.

At the risk of encountering the jests of some of our friends, both married and single, we, poor lone bachelor folks, must again, in the sincerity of our hearts, admit, even though it be to our own condemnation, that Hufeland was perfectly correct when he enumerated a happy married state as one of the means of preserving health and promoting longevity. We do not feel ourselves equal to the task of examining, as a question of political economy, into the propriety of early marriages; we leave that to Malthus and his opponents, but we do believe, that this sacred union thus early formed, will greatly contribute to the general serenity of the parties in after life. The mere egotist may be heard to say that his time will be unduly taken up, and his attention absorbed, by the cares of a family. But if system, and a freedom from numerous little petty vanities, be essential to success, the chances are in favor of the married man. His social relations are established on a well understood footing; the calls upon his time, frivolous intercourse abroad and the numerous interruptions to which he was subjected, as a bachelor, at home, in a great measure cease. The domestic engagements of one day serve as the measure of another; and he can calculate with tolerable precision on the period to be allotted to business and to study. When wearied by the daily struggle with his fellow men, in the road to wealth or professional distinction, the husband, while finding solace and repose at home, is also enabled to convert this period of rest into one of useful study and profitable reflection. In his family group, he is made fully aware of the relations which he has to sustain with the world at large, and of the responsibilities which he incurs, as well as the duties to be performed. After a fatiguing day's labor of body or of mind and sometimes of both, he is not driven, as too often happens to the bachelor, into the society of the frivolous—happy if not the dissolute—to divert his attention; nor need his sensibilities, worn down by collision in the crowd, or rivals in the career of ambition be roused by unnatural excitement—the contagion of folly, the intoxicating bowl, or the midnight revel.

The single man who should even disdain recourse to idle recreation, and should stand aloof from companions incapable of inspiring or of receiving his esteem—whose whole soul should be directed to the onward march for wealth, reputation, and honors, and who should exhaust in this channel the disposition to love and friendship, the softer emotions of sympathy and benevolence, will still just escape misery. Happiness he knows not; he feels and he must sometimes, like the unfortunate youthful poet, exclaim, that he has lived "an unloved solitary thing!" At times he may, perhaps, persuade himself that affections silenced are dead; and that his long assumed coldness and reserve are philosophical equanimity, and a protection against the world's idle curiosity and intrusive pity, for sorrows and disappointments which it would never have spontaneously either averted or soothed. But there are moments in which he feels that he is exercising a constraint, on himself; and although from long habit, he may believe that the armor of indifference sits easy on him, he cannot, after all, remain entirely insensible to the irksomeness of his condition. In belief, neither the fulness of happiness nor of health can be experienced, if the affections and sentiments are unduly constrained, or irregularly and unnaturally exercised; and when, it may be asked, can the feelings so fully and appropriately expand themselves as in the matrimonial state, and in the discharge of the various duties required of those who enter it? It will, we apprehend, be found that the greater number of those distinguished men in the arts and sciences, and

in the liberal professions, who had to struggle the most under the pressure of poverty and other adverse circumstances, were married in the early part of their career, and during or before the seasons of their greatest trials. Fewer unmanly concessions and sacrifices to principle, fewer examples of cowardly flight from the world by suicide, will be found among the married than the single, in the first eventful period, in which a man begins to play his part in the drama of life.—*Journal of Health.*

FANATICISM.

"Of all fanatics, deliver me from a religious fanatic. He works upon the passions of the weak, and having got them to the proper pitch is sure to make them do something they are afterwards ashamed of. He sets the neighborhood in an uproar; creates disturbance in families; sends mothers from family duty to evening meetings, and children supperless to bed. It causes daughters to forget their duty to parents, and parents to forget what is due to the credit of their offspring. It begets religious intemperance, which destroys order, and has overthrown empires; it leads to a system of worship so nearly allied to blasphemy that it is with difficulty a line can be drawn between them. It sets neighbor against neighbor, and opens the floodgates of slander, for a full flow of that stream which destroys character and makes all classes miserable. Religious fanaticism is founded on folly and fed by ignorance. It shuns the test of reason; and ventures not among the enlightened. It is a cloak for the most wicked men, and a cover for the worst of crimes. It carries to the altar of our God baseness of thought and action, it associates with religion, ideas which would shame even the heathen.

Religious intemperance causes those whom it seizes, to neglect their families, their business, and themselves. To industry it is an enemy; and there have been instances where it was a foe to decency. Every citizen who has a regard for the well being of his neighborhood, should set his face against those who are employed in giving it a spread, for they mean no good. Their visits to families are frequently ill-timed, improperly conducted, and impertinently repeated. At best they can do no good, and may be the cause of much harm."

BEAUTIFUL EXTRACT.

From a Sermon by Br. D. Skinner, of Utica.

"The worship of some Divinity is coeval and co-natural with the existence of man. Wherever the light of the sun has shone—wherever the beauties and the glories and wonders of creation have been seen—the footprints of God have been traced, and observing man has recognized the handy work of a Divinity. Go to the rudest and most uncultivated age of man; visit the most barbarous climes that have ever been explored, where the dim light of nature alone had been seen—where the illumination of science and the sun of supernatural revelation had never shone—where the temple for public worship had never been raised; nor the pious anthems of a cultivated and chastened devotion ever ascended—or on the green banks of the gentle meandering Euphrates, or by the side of the dark rolling Ganges, or along the stealthy waters and salty clime of the Niger, or amid the polar regions of the north, or far to the west, where the red savage pursues the bounding game along the wooded banks of Columbia—there will you find the impress of Deity instamped on his offspring, and the child looking around for its father.

"And though rude may be his manners, and crude his conceptions, there will you find him prostrating himself in adoration, or in some form or other paying religious homage to a Power which, though unseen, is felt to be above and

around him. He knows that he has a being—that he had a beginning—that he did not create himself—and hence, that there is a Power, a being, prior and superior to himself. And according to his conceptions of the nature and character of that Being, will be his feeling and acts of devotion and religious homage.

"We can see the tokens of his goodness, and read in letters of gold, his boundless love, in all the vast range of creation. We behold them in the mechanism of nature—in the heaving tides of the ocean, in the lofty mountains and wide spread vallies of the earth, in the beauties of the landscape, the gurgling fountains of water, the fragrance of the air, the flowery decorations of spring, the green and luxuriant Summer, the rich, golden harvest of Autumn, and the white robes of Winter—in the golden beams of the noon-tide sun, in the silvery rays of night's gentle queen, in the star spangled firmament of evening, in which the Father of mercies seems to look down upon us with myriads of sparkling eyes of love. They are alike visible to the nice gradation of being, from the grovelling reptile to the burning seraph, in the subserviency of all to each, and each to all, while man holds the middle grade and forms the connecting link, by which, though bound to earth and inferior objects, for a season, he is indissolubly linked to angels and to God, by the intellectual powers and faculties with which he is endowed."

SHEPHERDS IN THE EAST.

The flocks were tended by servants, also by the sons and frequently by the daughters of the owner, who himself was often employed in the same service. In the summer they generally moved towards the north, or occupied the loftier part of the mountains, in the winter, they returned to the south, or sought a favorable retreat in the vallies. A shepherd was exposed to all the changes of the season, as the flock required to be watched by day and by night under the open sky. Thus Jacob described his service: "in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So also the shepherds were watching their flocks by night, when the angel of the Lord came down with the glad tidings of a Savior's birth. The flocks did not however give so much trouble, as we might imagine such vast numbers would. They grew familiar with the rules of order, and learned to conform themselves to the wishes of their keeper on the slightest notice. They became acquainted with his voice, and when called by its sound immediately gathered round him. It was even common to give every individual of the flock its own name, to which it learned to attend as horses and dogs are accustomed to do among us. If the keeper's voice was at any time not heeded, or could not reach some straggling party, he had but to tell his dog who was almost wise enough to manage a flock by himself, and immediately he was seen bounding over the distance, and rapidly restoring all to obedience and order. When he wanted to move from one place to another, he called them all together and marched before them, with his staff in his hand and his dog by his side, like a general at the head of his army. Such is the beautiful discipline which is still often seen in the flocks of eastern shepherds. With a knowledge of these circumstances, we can better understand the language of our Savior, in his beautiful parable of the shepherd and his flock: "The sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers."—*Nevin's Biblical Antiquities.*

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, MAY 12, 1832.

REMOVAL.

The office of the CHRISTIAN MESSENGER is removed to 85 1-2 Bowery, a few doors from Hester-street.

May 5, 1832.

MORSE'S REPLY, SERMONS, &c.

"Sermons in Vindication of Universalism" by Pitt Morse, in reply to "Lectures on Universalism" by Joel Parker, by the dozen or single.

"God the Salvation of his people," a discourse by Thomas J. Whitcomb, Hudson.

"Intemperance Reproved," a discourse by I. D. Williamson, Albany, a new supply, with a variety of other Books and Pamphlets on the doctrine of Universal Benevolence, just received, and for sale at this office.

HYMN BOOKS.

A new supply of Hymn books of different qualities and prices, just received at the Messenger Office, 85 1-2 Bowery. Such as wish their names lettered on them, can have them done at a low rate.

ORCHARD-STREET CHURCH.

Persons desirous of obtaining seats in the above Church, are requested to call at the office of the Christian Messenger, 85 1-2 Bowery, where a plan of the Church may be examined.

LIBERAL INSTITUTE, CLINTON, N. Y.

We take especial pleasure in calling the attention of our friends and the public, to this promising Seminary. A Constitution adopted for its government was published in our 23d number which we recommend to a careful perusal. The buildings are in a state of progress, and will probably be completed the present season. The prospects are fair for its permanent establishment and usefulness. If Universalists will be true to their interests, they may soon have a literary and scientific Institution where our youth may be educated unbiased by the dogmas of Calvin or Arminius, and where they may be secluded from Clerical intrusion. Few objects are more worthy or desirable. We ask our wealthy friends to think of these things and to act in relation to the subject according to the wants of the public and their own resources.

We would inform those in this city who have already subscribed to the object, that payment may be made to P. Price, office of the Christian Messenger; and we beg leave to solicit in behalf of the Institution, whatever donations the liberal are disposed to bestow.

S.

SCRIPTURE EXPLANATION.

The hope of the righteous shall be gladness; but the expectation of the wicked shall perish. Prov. x. 28.

A very popular argument against the doctrine of Universalism is found in our text, and others of a similar character which speak of the instability of the hopes and expectations of the wicked. Job assures us that the hypocrite's hope shall perish, and that their hope is as the giving up of the Ghost. For what, says he, is the hope of the hypocrite though he hath gained, when

God shall take away his soul. The Psalmist says, the hope of the unjust perisheth, but the righteous hath hope in his death.

These passages abundantly prove that the anticipations of the wicked shall never be realized. They shall perish; while on the other hand the hopes of the righteous shall be answered.

This fact, which we are as willing as any class of men on earth to acknowledge, is eagerly seized by our Limitarian friends and turned to very good account against Universalists. In the first place, it is taken for granted, that Universalists are wicked and hypocritical, and in the second place, that our wishes and *hopes* for the salvation of the human race, will of course perish. Thus they arrive easily at the pleasant conclusion that the doctrine of Universalism is *false!* and that a comfortable portion of mankind will be *eternally miserable!*!

This we confess a summary method for disposing of religious errors. Few opinions, we think, could stand such an ordeal. And therefore we beg leave to dissent from the conclusion, since in our view, it is neither expressive of common charity, nor sustained by common logic.

In the first place, we are hardly disposed to grant what is here assumed, that Universalists are sinners above all men. We know however that it is a delicate task to speak of our own virtues. We acknowledge ourselves sinners with the rest of mankind---we feel that we are far from what we ought to be; very far from what our religion requires. But still we cannot believe Universalists entitled to the appellation *wicked*, in any peculiar sense. And we sincerely suppose there are few denominations which embrace less hypocrites. Indeed it would be singular if men would make themselves hypocrites for the sake of being called so, and suffering the abuse and calumny of their fellow men.

But even granting that we are that wicked people which in the overflowing charity of our Limitarian friends, is supposed, it by no means follows that Universalism is *false*. We believe many doctrines which are most fully believed by other christians. Are these doctrines *false* because we believe them? Do not other christians *hope for* and *expect* pardon and salvation through Christ? And are they not *wicked* also? And shall not their hopes likewise perish?

But further; the hope of the righteous we are told shall be gladness. The question now arises, for what do the righteous hope? For the endless misery of the wicked? By no means. The farthest from it possible. Such a hope was never indulged for a single moment in the heart of a *good* man. The wicked might wish for the endless misery of their enemies, the devil might exult in the hope of it, but the righteous would as soon hope for their own eternal condemnation as for that of their neighbor. Indeed the righteous hope and pray for the salvation of all men, and their hopes shall be gladness.

Finally, the argument drawn from these passages of scripture, is founded either on a misunderstanding or perversion of their meaning. This will be plain by considering what the hopes and expectations of the wicked are. 1st. The wicked

hope and expect to find happiness in their iniquity. Never were hopes more fallacious.

"There is no peace, saith my God, to the wicked." Hopes of such a character will assuredly perish. As God is true, the way of the transgressors is hard; and he that expects it otherwise is only preparing for disappointment. We know the contrary is sometimes inculcated and the sinner is almost persuaded that the ways of sin are ways of pleasantness and all its paths are peace. But, thank God, this forms no part of the Bible. 2d. The wicked hope by some means, perhaps, not well understood, to escape the punishment of their sins. These hopes are also fallacious and shall likewise perish. For "God will by *no means* clear the guilty," since "he that doeth wrong shall receive for the wrong that he hath done and there is no respect of persons."

3d. The hopes of the wicked seldom extend beyond this world. So engrossed are they in the cares and anxieties of the present life, that they do not generally look forward to the future. That the hopes of such shall perish may well be believed, but does this affect the doctrine of Universalism? In no way. It has no relation to it. The hopes of the Universalists are not confined to this world, they are not founded in themselves, but are drawn from the unerring word of God, and embrace the well-being of the whole human race for ever. Are such the hopes of the wicked? When did the wicked ever indulge hopes so benevolent, so god-like? When did they, whose "tender mercies are cruel," ever wish and hope and pray for the final holiness and happiness, the immortality and bliss, of the family of mankind? Never. The hopes of the righteous shall be gladness. And for what do the righteous so much hope as the spread of the gospel kingdom, the diffusion of love, the prevalence of righteousness, the universal reign of peace.

Brethren, let the wicked indulge their hopes which shall perish, but let us enjoy ours, so full of comfort to ourselves, so benevolent towards our fellow men, so honorable to God the Father of all.

S.

QUALITIES OF A GOOD TRACT.

We take the following from the cover of an old Tract published some years since by the "American Tract Society," and beg leave to recommend it to the attention of that famous institution.

"It should contain *pure truth*. This, flowing from the sacred fountain of the Bible, should run from beginning to end, uncontaminated with error, undisturbed with human systems; clear as crystal, like the river of life. There should be nothing in it of the *shibboleth* of a sect; nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them; but that pure, heaven born Christianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure as in one great common cause. Nor should any worldly scheme be interwoven with the truth; nor attempted to be concealed under its folds. Here should not be seen the slightest vestige of any carnal end, in any form, or for any purpose, however laudable some may think it; nothing but divine truth, unmixed, unadulterated, and

pure as it came from heaven, fit for the whole human race to imbibe."

We cannot but observe, that the requirement in the above article is all important. A tract "should contain *pure truth*. This flowing from the sacred fountain of the bible should run from beginning to end, uncontaminated with error, undisturbed with human systems. There should be nothing in it of the *shibboleth* of a sect: nothing to recommend one denomination, or to throw odium on another." We now ask the "American Tract Society" in candor, if, in the sight of their conscience and their God, they can declare that it has been their aim to fulfil a single iota of the above requirement? On the contrary have not their tracts been from beginning to end the vehicles of a human system, filled with the *shibboleth* of a sect, and calculated to recommend the Presbyterian denomination at the expense of every other in the country? Have they not been distinguished for their abuse of Roman Catholics, Unitarians and Universalists? And yet they have the hardihood to tell us that a Tract should have "nothing of the acrimony of contending parties against those who differ from them." We have learned but too well how to understand expressions from some men, that breathe such just and generous sentiments.

timeo Danaos and dona ferentes

Some individuals are never more to be feared than when they speak fair. And the Tract Society, we are of opinion, ought to be cautious against often representing the qualities of a good tract, lest eventually even their most devoted friends should discover the obvious difference between *profession* and *practice*. S.

CHRISTIAN VISITANT.

We acknowledge with pleasure, the receipt of the 2nd No. of the above work, by Br. A. B. Grosh of Utica. It fully sustains the reputation for candor which so truly belonged to the first number. The subject of the present number, is the doctrine of *endless misery*, and Br. G. has so conducted the investigation, that we really think the most strenuous advocates of that doctrine cannot object to the spirit of his work. It is emphatically a "Christian Visitant," and seems to say to the reader "come now and let us reason together," and this surely is the only way in which the cause of truth and righteousness can be efficiently promoted. We could wish that our friends would aid the publisher in his laudable undertaking, by their subscriptions. It is published in cheap form, for gratuitous distribution, and is a valuable pamphlet, as an exchange for the Tracts with which we are inundated by our Limitarian friends. We will with pleasure receive any subscriptions and forward them to the publisher. Terms, 12 copies per month, of 12 pages each, \$3 75 per annum. Fifty copies per month, \$12 per annum. One hundred copies per month, \$18 per annum. When five thousand copies shall have been subscribed for, the publisher pledges himself to furnish subscribers at 25 cents per dozen, 75 cents for fifty, and \$1 12 per hundred. Present patronage two thousand. We make the following extract from the introduction to the present No. P.

Endless Misery.—Reader, have you ever seriously, deeply and steadily reflected on the long prevalent doctrine of *endless misery*? Close out from your mind every object and subject which can divert your thoughts from this one, and spend but a few moments in striving to comprehend the extent, and force, and meaning of this phrase. Reflect that it is a misery which far surpasses all you have ever felt, or seen, or heard described; that all the miseries mortality has ever endured, cannot be compared with it; that *immortality* only can endure—eternity alone exhaust, all its variations of ceaseless ag-

ony and torture. Reflect that it will be continued when millions on millions of ages shall have rolled over its victims; yea, when ages on ages innumerable, multiplied in continued succession by all the stars that glitter in the azure dome of heaven, all the drops which circling roll in ocean's waves, all the grains of sand that compose this globe, all the blades of grass, and all the leaves of trees that grow, all the figures the mind of man can conceive, this sum multiplied by itself, and that product again by itself, over and over again—when all these shall end, the ceaseless waves of liquid wrath and burning agony will still heave and roll in living torture over the victims of endless misery—for it shall never cease—it never shall have an end, if the popular doctrines be true! And this, interminable and vivid as it may seem, is but a faint delineation of the misery which is now proclaimed for the children of men. And, in connexion with this doctrine, we are told of an all just, wise, powerful, benevolent, and merciful Lord God, who has created men in his own image, and in his own likeness—*knowing* that this dreadful doom would ultimately be theirs—and has and will preserve in being these miserable creatures amid these interminably merciless tortures, as long as he himself exists, or eternity endures! Can it be possible that we can believe *all* these things at one and the same time? Reader, the Universalist says that he *cannot*—not that he *will not*—but he *cannot*. But why cannot he believe thus? Hearken unto me with a serious and a candid mind—your Bible in your hand ready to "prove all things, and to hold fast that which is good"—and I will answer your question briefly as possible, but candidly and truly.

THE NEW DIVINITY.

FROM THE NEW-YORK EVANGELIST.

The Methodist and Universalist papers in this city, have united their efforts to misrepresent and disparage what they have nick-named "New Divinity." A correspondent of the latter, who dates at Southold, L. I. says,

'They have the impudence to call themselves Calvinists, yet their doctrine is so directly antipode to almost the whole of Calvin's doctrine that had one of the New Divinity preachers appeared before Calvin in his lifetime, the latter would have been more likely to have roasted him in a slow fire as he did Servetus, than to have commended his doctrine.'

The New Divinity, as far as it is intelligible, is a compound of Calvinism, Hopkinsianism, Pelagianism, and Socinianism. It appears to be a discordant mass, mixed up for the express purpose of promoting revivals.'

The other opponent is less decorous.

REMARKS.

Br. Leavitt is evidently a little out of humor. We advise him as a friend to keep cool and be rather cautious withal. For ourselves, and we take the liberty of answering for our Southold correspondent also, we profess a perfect readiness to correct any error or retract any misrepresentation of which we have been guilty in relation to what is commonly called the "New School Presbyterians."

We now call upon the Editor of the New-York Evangelist, to refer to a single article in the Christian Messenger, which can justify the charge he has brought against us, of attempts to misrepresent and disparage what we have nick-named 'New Divinity.' He will do us and the public a favor by pointing out the particular paragraph or the particular sentiment in which we have done that system injustice.

S.

MINISTERIAL DUTY.

We select the following just remarks from Dr. Cox's well known Sermon on Regeneration.

It needs no very discriminating mind, to discover that the Doctor had in full view a modern revival preacher, when he sketched with so much taste and judgment, the character of his "popular drudge." We rejoice to see men of learning and talents taking such a decided stand against the imposition too often practised by some of their clerical brethren. Whether the Dr. acts in accordance with his own sentiments, we are unable to say; but it occurs to us, that we have seen him countenancing the very character he here in so unqualified terms condemns. We recommend the extract to the attention of all, not only because it contains much truth, but also, because it comes from so respectable a source.

S.

"Between properly magnifying our office, and personally walking with God, there exists a vital and reciprocal relation. What a *sanctifying* efficacy would be felt in our inward, and seen in our outward manhood, did each of us always remember—I am a minister of the Lord Jesus Christ! And how would our exalted and steady spirituality of deportment sublime our office, and facilitate its duties, in the estimation of all? What a principled *independence* of character would their blended action communicate to the ministers of Jesus! "In this way, my brethren, we may preach," says Robert Walker, "without ceasing: and if we know any thing experimentally of the excellency of the Gospel, we shall certainly be ambitious to hold forth the word of life continually; and so to exhibit the religion of Jesus, that, in our practice, all who behold us may have an easy opportunity of reading the laws of Christ every day. More particularly: were we possessed of this temper, we should equally disdain to court the great by a fawning servility, or to catch the vulgar by a low popularity. These are dangerous extremes into one or the other of which every unprincipled minister is liable to be seduced. If the former of these vices is the more pernicious, the latter perhaps is the more ignominious and contemptible. It is commonly the resort of those only, who, having little to recommend them to the wise and good, can find no other way to emerge from obscurity, and to thrust themselves forward into public view." The popular drudge must always assume the appearance of sanctity; overacting his part, and paying more for a seraph's mask than would avail to maintain a Christian's countenance; the reality always being cheaper than the disguise. He must bathe on the stupidity of the illiterate; take advantage of their weakness, and inflame their zeal in some wrong direction, about matters indifferent in their nature, or of trivial importance. He must declaim furiously against vice, and seem to his admirers to be the Elijah of his age. With him there is a necessary connexion between refinement and infidelity; and an alliance, equally natural, between vulgarity and saintship. The word *prudence* is not to be found in his vocabulary; or, it occurs there only as the synonyme of unfaithfulness. To exasperate and offend "them that are without," is demonstration that the preacher is just what he ought to be; and to consecrate all the crude conceptions of religion, which his votaries entertain is the acme of his eminence. He must wear the visor of the most unearthly gravity, and darken the atmosphere of his presence with a perpetual frown. It is virtually one of his holiest maxims, that *dissent from him* can be resolved into nothing but "enmity against God;" while the effect of his preaching, no matter of what kind, must be viewed as certainly genuine, and estimated simply by its greatness and extent. I know of no creature more sorry and servile than such a nominal misguided preacher! Degraded himself, his office cannot be magnified by him. His influence is deteriorating and

downward; while religion sinks with him, just in proportion to the amount of his influence. He distorts, misrepresents, caricatures, the noble system of God;—offering to the intelligence of the irreligious a high premium to continue in their infidelity, and consult their dignity by rejecting the religion of the cross. And are there such?

On the other hand, we are not to suppose that the sycophant of worldly greatness is respectable, because the minion of the multitude is degraded. Both are injurious; neither magnifies his office; an over estimate of the worth of human favor is common to them. And how are they both condemned, as well as exposed, by the example of such a preacher as was Paul. "With me," says he to the Corinthians, correcting their mistake of their own importance, "with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self;—but he that judgeth me is the Lord." And again, "Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For not he that commendeth himself is approved, but whom the Lord commendeth."

NEW QUESTION.

At the approaching session of the Presbyterian General Assembly, the question is to be discussed, whether baptism (sprinkling) by a Roman Catholic clergyman, should be recognized as valid by the Presbyterian church.

EDITORIAL CHANGE.

Br. L. F. W. Andrews has retired from the Editorial charge of the Religious Inquirer, at Hartford, Conn. Pecuniary considerations alone have led the publisher to dispense with the service of a special editor. It is continued by Br. Sperry, the publisher.

CONVERSION IN THE MINISTRY.

By a letter recently received from Ohio, says the Utica Magazine, we are informed that the Rev. Francis H. Johnson, formerly a close communion Baptist preacher of this city, has embraced and is now zealously engaged in preaching "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." From a partial and pleasing acquaintance with Elder Johnson, his excellent character and well known reputation, as well as from the letter just received from Huron county, Ohio, where he is now engaged in preaching, we have no doubt but he will be extensively useful in the cause of truth and righteousness in that region.

By the Sentinel and Star we learn that Alfred W. Arrington, a preacher in the Methodist connexion, in Indiana, has recently embraced the doctrines of a world's salvation. He is said to have received a liberal education and possesses talents of the first order. He received a certificate of dismission from the presiding Elder and his colleague, and is now preaching in Cincinnati.

Br. A. C. Thomas, of Philadelphia, writes the Magazine and Advocate, Utica, that a Mr. Asher Moore, a young man of promising talents, and unexceptionable moral character, has commenced his labors in the ministry of reconciliation.

MR. DEAN'S LECTURES.

The Editor of the *Independent Messenger*, published at Boston, has issued proposals for publishing a course of Lectures in defence of the *Final Restoration*, comprising ten in number, delivered at the Bulfinch-Street Church, Boston, during the past winter, by Br. Paul Dean. The volume will contain about 200 pages 8vo. on good paper, at \$1 per copy. Persons becoming

responsible for six copies will be entitled to the seventh. Orders (post paid) may be addressed Edwin M. Stone, Proprietor of the *Independent Messenger*, 40, Court-street, Boston.

Subscriptions received at this office.

FOR THE CHRISTIAN MESSENGER.

EXTRACT.

But how is the sinner to be saved in this life?—how is he to be drawn from the haunts of iniquity? and how are men to be rescued from the fears of endless night? In the first place, by convincing their understandings that virtue brings peace, and that in order to be virtuous, it is necessary to vigorously practice the truths of christianity. Hold up to their view the admirable system of Jesus of Nazareth in all its beauty—reveal to them its perfect chain of practical truths, with all their happy consequences upon those who practice it—teach them that transgression will not go unpunished, but will bring with it a wretched train of evils; and the presumption will be strong of your calling sinners from the darkness of vice to the light of virtue.

In the second place, the salvation can be effected, by revealing to their minds, the goodness of God, as an inducement to repentance. Force will never perform the work—every person, who has any experience on this momentous subject, is perfectly aware that it will never do. Slaves you may make—minds you may chain—dependence you may destroy, but recollect, force will not drive a single man to love God. You may hold the terrors of Sinai over their heads—you may hang them over a fiery pit by a hair, but in all this, you will not furnish a single motive to induce them to drink of the waters of salvation. You have done nothing to reclaim them permanently; for when temptations dart in between them and their fears, they forget your threatenings and yield to the enemy at once, not having the golden cord of love to bind them to virtue. But on the contrary, exhibit the goodness of God glowing with love for all mankind; not circumscribed like the little light of the glow worm, but broad as creation—show it, glittering in every star; show it, growing in every leaf and flower; show it, in the numerous blessings with which they are surrounded. Furthermore, show it, in the great, primary salvation, promulgated through the gospel, (the restitution of all things) which is at work silently, but powerfully, until the day shall have arrived when its labor shall be accomplished. Discover to them the scene of death conquered, of sin rooted up, of tears ceasing to flow, and of sorrowing hushed; show them that this salvation is to affect all, without any invidious distinction, and you place before them, motives to act, never found in pains or fears; you present to them inducements that will steal upon the sensibilities and affections of their hearts, and chain them with the chain of eternal love to religion and virtue, and lead them onward in the hearty practice of goodness, until the day of their deaths, when their salvation assumes another shape; destroys their fears of annihilation, or of endless tortures, and yields to them the fruits of a rich faith, which are hope and confidence in the promise of God, to bring in an everlasting righteousness. Now, all these motives, so exalting to the heart, are furnished by the scriptures, for their voice speaks to this purport, that it is the goodness of God which leadeth us to repentance, not his hatred, his deep and undying malignity. And how much greater good would be produced, if these motives were more generally displayed to community and sent home to the heart, instead of endless torments, and a furious storm of wrath from that God, whom all nature and revelation declare to be "good unto all," and whose "tender mercies are over all his works."

RESTITUTION.

The ultimate object of all honest inquiry is truth. This is an eternal and unchangeable reality, essentially good in itself, and salutary in its influence. When we arrive at truth we are at the end of our journey.

DIED,

In Gloucester, Mass. on Sunday morning last, of a lung fever, Rev. Ezra Leonard, pastor of the parish at Annisquam in that town. The interment of his remains took place on Tuesday last, when a sermon was preached by Rev. Thomas Jones. The death of this excellent pastor is most deeply lamented by his parishioners, among whom he had lived and labored for a long course of years, and to whom he had endeared himself by a constant and cheerful performance of the duties of benevolence, and compassion. He was one of the most amiable of men—even in temper, tender in heart, warm in his love of truth, zealous in the proclamation of it, and ever attentive, above all things, that his conduct should conform to its holy influences. He was settled over the parish among whom he spent his whole ministerial life, as an orthodox Congregationalist. A few years after, he embraced Universalism; and, beloved by his people, they retained him, and were led by his arguments, and the influence of the doctrine as exhibited in his life, to embrace it. For many years he has been in full fellowship with the Universalist denomination.—*Trumpet*.

In Stoughton, April 20, Mrs. Monk, wife of Capt. Samuel Monk, aged 36 years. She lived respected, and her death is much lamented by all her relatives and friends. In her last sickness she took great satisfaction in contemplating the goodness of God—and nothing could shake her faith in the doctrine of the final salvation of the whole human race. This may appear somewhat remarkable when it is known that generally, when in health, she had attended meeting where a different doctrine was preached. The last time she attended meeting it was to hear the doctrine of endless misery advocated. But she had determined to search for herself, which produced the happiest of all results, in matters of faith. Near the close of her life, she observed to an elderly lady, that she had often heard it remarked that the doctrine of Universalism would do very well to live by, but not to die by—but I find that it will do to die by. Happy woman! She found peace in believing, and joy in the Holy Ghost.—*lb.*

LETTERS AND REMITTANCES, Received at this office, ending May 9th.

P. M. East-Avon, N. Y. for E. H. \$2; W. H. Norwalk, Ct.; Rev. T. F. K. Portsmouth, N. H.; M. C. and L. Boston; Z. P. and J. C. B. Bethel, Ct. each \$1; D. R. R. Sag-Harbour, L. I. \$2; J. D. C. Kempville, N. Y.; W. W. New-Canaan, Ct. \$1; P. M. West Townshend, Vt.; P. M. Sheshequin, Pa.; P. M. Sharon, Mass. for M. N. \$2; Col. S. C. J. Hightstown, N. J. \$13; W. P. P. Bents, P. O. Ohio \$5; P. M. Newark, N. J.; P. M. Hartford, Ct.; S. E. Walton, N. Y. \$2; Rev. G. W. M. Buffalo, N. Y. for B. C. \$2; H. H. C. and F. B. Le Roy, N. Y. each \$2; E. B. C. Warsaw, N. Y. \$2; G. R. Cairo, N. Y. \$2; J. S. M. E. Kingston, N. Y. \$2.

WANTED.

An active Boy 12 to 16 years of age to assist in the Publishing Office of the Christian Messenger, and the Bookstore connected with it. Good recommendations will be required.

May 12th, 1832.

SCHOOL ROOMS TO LET.

Two large and convenient School Rooms in the basement of the Orchard-street Church to let. Inquire at the Messenger Office.

FROM THE MAGAZINE AND ADVOCATE.

A FRAGMENT.

Her hour had come—
And the long cherished hope, that she might live,
Gave way before the startling change which crept
Over her wasting form. Scarce audible
Was now the feeble play of her low pulse,
And the short snatching breath gave token, that
Her spirit's wings had plumed themselves for heaven !
Ah ! how we loved that fair young creature then—
Yes ; fair she was, though Death's remorseless hand
Had scattered far, the morning hues, which blend
So gracefully upon the cheek of youth ;
And in their place, planted the loathsome
Symbols of the grave ! Still she was lovely,
For a placid smile, like the soft moonlight
On some waveless lake, lingered about
Her pale, unmoving lips, as if her soul
Rejoiced that its enfranchisement drew near.
There was no sound in that dark curtained room,
Save the half-stifled sobs of her whose hopes
Were fast decaying with her only child.
Past was the hour when, in the wild agony
Of our despairing hearts, we vainly prayed
To Heaven, for her whose destiny was sealed.
Her last faint kiss had melted from our lips,
And the low farewell tones of her meek voice
Had passed away, like strains which gently fade
On the dull ear from the unechoing harp :
And now we sadly watched the fitful ray
Which gleamed around life's wanling lamp, ere yet
'Twas quite extinguished—and we strove to bow
Our heads submissive to the chastening hand
Which never smites, save in unerring kindness.

A knock was heard,
And a tall, aged man, with locks of snow,
Came in, and stood beside the shaded bed
Of our young friend—he took her hand and spake
Abruptly of life's closing scene, and asked
The dying girl, if she had hopes of bliss ?
Slowly her dark fringed lids unclosed, and light,
Pure as the ray that gilds the horizon's verge
At dawn of day, beamed from her speaking eyes.

Wistful she gazed upon his face, but soon,
With a sweet smile of fervent piety,
She raised her hands in confidence to heaven.
It would not do—this *holy* man could not
Behold the triumph of eternal love,
Nor brook the deep, warm gratitude which burst
From the pure altar of a heart which owned
No creed, save God's alone. With bitterest tone
He talked of carnal reason, carnal hopes,
Of man's depravity, of God's revenge,
And pictured scenes of never ending woe
With earnestness, as if he hoped them true.
A flush passed o'er that pale young creature's brow,
And her roused spirit found its way in words :—
"O hear'st thou this, most righteous God ! " she cried,
" This blasphemy against thy holy name ?
Yet, Father, yet, forgive his impious words.
He ne'er has tasted thy redeeming love !
Forgive him—" and her pleading voice grew faint,
And she was numbered with the slumbering dead.

But there was one, the parent of that girl,
In whose lone, cheerless breast the shaft had lodged
In all the ranking hopelessness of grief !
She raved incessantly of death and hell,
And the dread tones of dire insanity
Came, ever after, from her broken heart !

Sheshequin, Pa.

J. H. K.

HOME, COUNTRY, THE WORLD.

We love our native home, our native place, our native land. There is a peculiar and distinct link of attachment belonging to each of the whole, and he who loves his country, loves his home and all between. But at home, and in our country, this sentiment, like the light of heaven and the air we breathe, is so familiar, that we are not conscious of its presence, unless reflection be powerfully awakened to it by the return of some national or domestic occasion on which we are wont to felicitate ourselves and those who are dear to us, on *this* cause of so much of our mutual felicity. In a strange land it is far otherwise : the smallest incident there

which reminds us of what we have loved from our childhood, and left perhaps forever, touches the finest springs of affection ; and the sight of a flower, the sound of a voice, the cast of a countenance, the color of a garment, the air of a song may electrify both nerve and spirit, and quicken emotions more deeply transparent than have ever been inspired by the scenes and enjoyments themselves which are thus overwhelmingly renewed. The pleasures of memory are sometimes, though seldom, more lively than the pleasures of hope, but they are always more defined ; and the certainty that we "have been blest," is something still in possession, which a wise man would not exchange for the unreal reversion of blessings to come, in the precarious contingencies of life. The further, too that we are removed from the time and the place of our earliest and sweetest associations, the more they are endeared to us, and the oftener recollected. The very sadness which accompanies the remembrance of 'departed joys,' makes them a thousand times more exquisite. Man is so little of a hermit by nature, that he runs out of the desolated island of himself to seek social existence in the hearts of his fellows : and, though his happiness must ever begin and end in his own bosom, there is ample room within his affections, to embrace the whole species. Next however, to his kindred and friend, his neighbors, and then his countrymen, claim the warmest share of his spontaneous, nay, rather his voluntary, esteem ; for it bursts out so naturally, suddenly, instinctively, that he can hardly say he has any choice, or will, or power in the matter. With these, according to circumstances, especially in countries where both are aliens, he cannot help forming new and often intimate connections. It is wonderful, as well as amusing to observe how unexpectedly meeting, even in a neighboring country, attracts stragglers who are unknown or indifferent at home. Two persons from the same village or town, who never speak when they pass each other in the street, come together at the end of the kingdom, exchange salutations almost before they are aware and each is right glad to ask or answer, that all friends at —, are well. Two Englishmen, though the one be from Berwick—on—Tweed, and the other from Penzance, suddenly encountering on the banks of the river Amazon, would exult in the desert as if a brother had found a brother. Two Europeans, though one were a German and the other a Welshman, would shake hands like 'auld acquaintance,' and vent their joy in gutters which neither could understand, were they to start out of a forest, face to face, in the heart of Japan. Two inhabitants of this earth, though one were a Chinese and the other a Parisian, lighting at once on the *terra firma* of the planet Jupiter, would see all the world in each other's countenances, and inquire as eagerly for tidings from any quarter of it, as if there were not a speck on its surface, which was not comprised in the country, aye, in the home of each.—Montgomery.

EXTRACT.

There are seasons, often in the most dark or turbulent periods of our life, when, why we know not, we are suddenly called from ourselves, by the remembrances of early childhood : something touches the electric chain, and lo ! a host of shadowy and sweet recollections steal upon us. The wheel rests, the hour is suspended, we are snatched from the labor and travail of present life ; we are born again and live anew. As the secret page in which the characters once written seem forever effaced, but which, if breathed upon, gives them again into view ; so the memory can revive the images invisible for years ; but while we gaze, the breath recedes from the surface, and all one moment so vivid,

with the next moment has become once more blank !

We do indeed cleave the vast heaven of truth with a weak and crippled wing ; and often we are appalled in our way by a dread sense of the immensity around us, and of the inadequacy of our own strength. But there is a rapture in the breath of the pure and difficult air, and in the progress by which we compass earth, the while we draw nearer to the stars—that again exalts us beyond ourselves, and reconciles the true student unto all things—even to the hardest of them all—the conviction how feebly our performance can ever imitate the grandeur of our ambition ! As you see the spark fly upward—sometimes not falling to earth till it be dark and quenched—thus soars, whether it recks not, so that the direction be above, the luminous spirit of him who aspires to Truth ; nor will it back to the vile and heavy clay from which it sprang, until the light which bore it upward be no more.—*Bulwer's Eugene Aram.*

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